



## Church Universal

"This is the victory which overcometh the world—our faith."

### CHURCH CALENDAR.

17, S.—St. after Pent. St. Alexius, C. E. Rom.  
18, M.—St. Camillus de Lellis, C. F.  
19, T.—St. Vincent de Paul, C. F.  
20, W.—St. Henry, C. Emperor.  
21, Th.—St. Victor, M.  
22, F.—St. Mary Magdalen.  
23, S.—St. Apollinaris, Bp. M.

The General Intention for the League of the Sacred Heart for July is "The Religious Movement in Belgium."

### BRIDES OF CHRIST.

On the Feast of the Visitation of the Blessed Virgin, in the pretty chapel of the Mother House of the Sisters of St. Joseph, at Nazareth, Kansas, the Sisters of St. Joseph, Miss Margaret Golden and Miss Katherine Fritz received the habit of the Sisters of St. Joseph, and hereafter will be known as Sister M. Clara and Sister M. Anna. The following Sisters made their vows: Sisters M. Loyola, Bertilla, Florentine, Charles, Theodora, Carmel, Mildred, Leocadia. A number of clergymen of the neighborhood were in attendance.

### CREMATION.

Pagan Practice Condemned by the Catholic Church for Several Years.

It is well known that the evil practice of burning the bodies of deceased friends and relatives is increasing in this country. There are, of course, cases in which cremation is preferable to inhumation; as, for instance, on battlefields, or in plague-stricken cities where large numbers of festering bodies tend the atmosphere. In such exceptional cases—as in the great plague of Milan, the battle of Gravelotte, etc.—the Church not alone permits, but urges, a departure from her ordinary rule. For the rest, earth burial has been consecrated by immemorial usage as part and parcel of one of the Church's most touching and impressive religious ceremonies—a ceremonial which inspires the dying with hope and the bereaved with consolation. By a decree dated May 17, 1886, Pope Leo XIII. forbade Catholics to give instructions for the cremation of their bodies after death, under pain of being deprived of religious obsequies when dead. This decree was partly based on veneration for the body which was once the temple of the Holy Ghost; partly on respect for the consecrated usage of the Church, and partly on the fact that in continental Europe incineration of the dead was then, and is yet, as up to the present day, adopted by atheists as a public expression of their disbelief in the resurrection and in the life beyond the grave.

### BANNS OF MARRIAGE.

The custom of publishing the banns of marriage dates back to the primitive Church; for Tertullian, who died A. D. 240, states that warning of intended marriages was given among the early Christians.

It appears that the publication of banns was habitual in many places long before there was any general law on the subject, since Gregory IV (1085-1216), speaks of the banns (from Latin *bannum*, a proclamation; Anglo-Saxon *ban*) being given out in the Church, according to custom. The practice was introduced into France about the ninth century and in 1176 was enforced in the Diocese of Paris.

The earliest enactment on the subject in England was an order made in the Synod of Westminster in 1200 to the effect that no marriage should be celebrated till the banns had been published in the church on three separate Sundays or feast days. This rule was made obligatory throughout the Church by the fourth Lateran Council, held in Rome in 1215. By act of Parliament banns must now be given out in England on three Sundays.

### THE IRISH PRIEST

The following paragraph from an article entitled "Our Irish Friends," contributed to Macmillan's Magazine by the Rev. J. Scouler Thompson, presumably an Anglican parson, is quoted by "Catholic Book Notes":

"Loquacious, good humored, courteous, tolerant, Father MacTurner, dispensing love and doing good, simple as a child, kindly as a woman, consecrated to his people, devoted to his land—no wonder his very shadow is beloved, revered! We speak glibly over here of Jesuitry and Romish tyranny; but go to the south and west of Ireland, and you will find many admirable men, breathing the very milk of human kindness. Get the native Irish priest, bred on the soil, grown old among his people, untrammeled, untutored, with a love of his home and a knowledge of the human heart few can boast—and you have found one of the most lovable of God's creatures."

### TRIBUTE FROM HAWTHORNE'S DAUGHTER.

Writing of "The Charity of Hawthorne," his daughter, who is now Mother M. Alphonsa Lathrop, O. S. D., says in the July number of Men and Women:

"Mrs. Nathaniel Hawthorne said more than once of her husband, that she 'had never known anything like his charity.' She meant quite as much that his judgment of other people was charitable, as that his actual aid given to them was very considerable. If their need was under his observation. But this generosity of his in giving made a very great impression upon me, and I resolved to myself that he would have been willing to give away half his means upon occasion. The ground of his profound sympathy for others is easily traced from the printed page, in his account of his consular experiences in England; he gave to his fortune-wrecked callers at the consulate the 'national pity and entire expression of compassion and interest, which is so seldom met with, and therefore refreshes the anxiety of the distressed as the unexpected breeze of an August day surprises the pedestrian, seeming to come straight from heaven. He also gave the relief of shining coin to those who were hungry or dismayed by their circumstances, and who could understand nothing so well as the eloquence of cash. He even went so far, when counsel (at a time when the American consulate was important), as to jeopardize many thousands of dollars of his revenues, to aid American justice in a matter of public crime."

Having always been led to observe this trait of unbounded brotherhood in my father's reckoning, it seemed a matter of sequence to find in his writings a few passages which brought this heroic fellowship to a culminating force of expression; and it seemed equally natural to act upon his fervent principles of kindness."

In all the eight years of my endeavor to help a few of the destitute, I have had the remembrance of my father's attitude toward the poor and the sick; not ignoring the poor who suffer most in body and disaster, but giving them that cordial greeting which is so often withheld from physical misfortune, and which my father usually withheld from the seigns of fortune at its highest exuberance."

I rejoice to explain that I have launched, in trembling diffidence as to my ability, a charity that originated, speaking humanly, in his heart,

and that will eventually, I believe, be carried to nobility by some finer capacity than mine. Very thankfully, as may be perceived, I bring forward here this mention of the cancerous patients harbored by two homes of the Servants of Relief, supported by the public's mercy at the appeal of our band of consecrated women, both male and female cases, welcomed to our thresholds, if they are but ill and destitute enough. Were Nathaniel Hawthorne to enter these cancer homes, he would not only bring to them the healing gift of his unshrinking sympathy; but he would find a quality of mercy in them which he would recognize as a root planted by his most sacred convictions, though by a single flower, alone, in the twilight of half-aroused comprehension.

### ELASTIC CONSCIENCE OF CATHOLICS.

I was talking, at the North, with a gentleman, who once controlled, as proprietor, a Catholic newspaper, says James R. Randall in the Columbian, Transferring the property to another party, backed by a very high member of the hierarchy, he was allowed the collections of all debts for subscriptions and advertising. The total sum was \$9,000 for subscription dues and \$2,500 for advertising. He collected the whole advertising list within \$12.50, and not a dollar of the \$9,000 for subscriptions, though he expended \$31 in sending out bills and circulars. I asked a Catholic banker what he thought of that. He replied: "Apparently, the business men were more honest than the other parties." How a man with a Catholic conscience can go on reading a paper he never pays for, even when the debt, long due, is politely required for settlement, passes ordinary comprehension. The law is very plain on this matter of stopping subscriptions. That not a single dollar was paid on \$9,000 would seem extraordinary indeed, and justifies what an eminent jurist once told me—that an order should be established, like the Paulist, to preach to some Catholics as well as non-Catholics.

### FRANCE ON THE DOWN GRADE.

(From the London Catholic Times.)

The Pope is in an unassailable position, because the only way in which France can be saved is by a return of the people to Christianity. We have before us a pamphlet which shows how indisputably it is on the down grade. The pamphlet, which is published by Bailly, Tindall & Cox, London, is entitled "The Diminishing Birth Rate," and consists of the presidential address delivered before the British Gynaecological society on Feb. 11 last by Professor John W. Taylor of Birmingham University. Professor Taylor in addressing a warning to England to check the abuses of so-called modern civilization points to what has been taking place in France. There the deaths are as numerous as the births, but, though the population is stationary, the criminality has trebled itself in fifty years. Amongst the young crime is assuming enormous proportions, and the acts of the youthful criminals are marked by an exaggerated ferocity, a special refinement of lust and a bragging of vice. The suicides of folk under 21 years of age number hundreds annually. The rate of suicides generally in recent years has nearly doubled, and the consumption of alcohol has increased threefold in twenty years. As Professor Taylor observes, with an increasingly limited population France shows more and more a lower and still falling moral average. Its only hope, in our opinion, lies in a revival of Christianity.

### EATING FLESH MEAT ON FRIDAY.

"God will not damn me simply for eating a piece of meat. Flesh meat is not worse on Friday than on Thursday."

This assertion is often made to excuse or to justify the violation of the law which commands abstinence from flesh meat on Friday. Those who make this assertion are right. It is not the meat that damns people. In itself, the eating of flesh meat is not more sinful on one day than on another.

That which damns people is the disobedience which leads them to eat the meat. That which is sinful on Friday is the violation of a law which was enacted only for Friday, not for the other days of the week. That which damns people is rebellion against the legitimate authority of the pastors of the Church, whom all are bound to obey as they are to obey Him who sent them, saying: "He who hears you, hears Me; he who despises you despises Me."

It is not then a question of meat, nor of days, nor of appetite; it is a question of a disobedient spirit which sins in refusing to obey a commandment which it is easy to observe. Aside from the fact that all the laws of the Church should be obeyed because they have been imposed upon Catholics by legitimate authority, it must not be forgotten that the laws of the Church have not been enacted by accident or through caprice, but on account of very grave reasons and for salutary purposes.

The law of abstinence, which is to be observed once every week, was enacted for the purpose of continually reminding people of the Passion, the sufferings and death of the Savior and of the necessity of doing penance for sin. The observance of this law is a public penance which Christians practice. Only the superficial or ignorant can regard the law of abstinence as useless. People well know that the self-denial practiced on Fridays is an occasion which leads them to think seriously of religious subjects, especially of their sins, and of the means of atoning for them.

Although the laws of the Church bind under pain of mortal sin they are not harsh nor unreasonable. The Church is a mother, not an imperious tyrant. Any legitimate and serious reason will dispense from the law of abstinence whenever people find it difficult to observe it. The object of the law is to benefit people, not to injure them; to enable people to expiate their sins, not to make people sick. Sickness, bodily weakness, extreme poverty, great difficulty in procuring abstinence food will dispense from the observance of this law. It is best always to obtain the opinion of the pastor or confessor as to the sufficiency of the reasons for dispensing; for otherwise there is danger of people being too indulgent with themselves.

As the Church always shows wisdom and moderation in the enforcement of her laws, people should on this account be all the more ready to obey them. They should permit those who do not understand the laws of the Church to laugh at them, and those to murmur against their observance who fail to see how easy it is to obey the law of the Church, how wise her purpose is and how beneficial it is to souls in their observance.—Mgr. De Segur in Le Propagateur.

### BE PATIENT, AND PERSEVERE.

Are you walking in ways of sin, leaving often your higher life to grovel in the mire of earth? O be not ungrateful to that wonderful love that envelops you! Are you living a life of careless indifference, a mere animal life of selfish pleasure and low self-seeking? You are turning your back on heaven opening to win you. Or are you, while aspiring and striving for the better things and the fuller life, sad at heart because God is yet far off and dim to your sight? Be patient even while you persevere. Never was there such cause for patience

as you have. Think how patient God has been with you, and how long that patience has been sustained! The revelation, the awakening, is not far off. You are as a child asleep beneath its mother's eyes. Shadowy dreams are all its mind can compass. A moment more and it shall awake to the mother's kiss, and the mother's smile, pouring forth to it the unutterable tenderness of her loving heart.

These things are real. Those things are certain. The things of the present life are shadowy and unsubstantial, and shall soon pass away. Here we die, but in the life to come there is no death, no shadows. The sun of righteousness shines with eternal brightness and there is fullness of joy and abundant life forevermore. Let us look into that future often, so that its radiance may fill our hearts, and we may walk worthy of the exalted vocation wherewith we are called.

### ON TAKING GOD'S NAME IN VAIN.

(From the New York Tribune.)

The verses of Maurice Francis Egan, which won the prize in a recent contest for the best poem condemning the practice of profane swearing, are worthy the prize they won, but it is interesting, by way of comparison, to reproduce the following verses from "Wat's Complete Spelling Book" of Colonial days. They are entitled, "Of Taking God's Name in Vain":

To mention God, no man has just pretence. But to his honour, as the truth is defence. In common talk, where trifles most abound, God, Christ or Lord strikes horror with the sound. Nor should we dare appeal to Him on high To gain belief, or to attest a lie. Thus to abuse that name if man presume, The Third Commandment loudly speaks their doom. Yet some alas! in every trivial cause, To stop a gap in speech, or for a pause, Or to fill up the sentence, at each word, From mouths unhalloved by the Christ, God or Lord.

Good Lord, if e'er such monsters I come nigh, From their ill ways give me the grace to flee.

### SERMON DID HIM GOOD.

Churchgoer's Homely but Very Effective Comparison.

The late Father McGoldrick, of Dorchester, Mass., was one of the greatest pulpit orators in the archdiocese and always took delight in seeing what effect his sermons had upon the lowly members of the congregation. One Sunday, while leaving St. Peter's church, where he had been stationed many years, he met a parishioner who, touching his hat to the reverend gentleman, said:

"That was a beautiful sermon you preached today, father. It did me a power of good."

"I'm glad of that," responded the clergyman. "Can you tell me what particularly struck you? What was the main point?"

"Well, or—I don't rightly remember—I don't just exactly know. I ah—ah—what's the use; sure, I don't remember an individual word of it. Sorry a bit of me knows what it was at all, at all."

"And yet," said Father McGoldrick, with a smile, "you say it did you a power of good."

"So it did, father; I'll stick to that."

"Now, tell me how."

"Well, father, now look here. There's my Sunday shirt that my wife is after washing, and clean and white it is by reason of all the water and soap that's gone through it. But not a drop of water or soap or blue has stayed in it, dye see? And it's the same way with me an' the sermon. It's all run through me an' dried out, but all the same, like my Sunday shirt, I'm better and cleaner for it."

### HUMAN RESPECT AND "BROADMINDEDNESS."

How contemptible is the Catholic, who, knowing there is but one church and one divinely ordained worship, betrays his trust and misleads the souls that look to him for example—all for human respect, or for some fleeting social gain, which is invariably accompanied by the contempt of those whom he has been fain to conciliate.

Less than a year ago, a distinguished Catholic Lord Denbigh, came to this country in command of the Ancient Honorable Artillery of London. His wife accompanied him, and on the voyage, observant people noted their daily visits to the storeroom. They went thither not to stare at the poor toilers, and force on the minds of these latter, unhappy social contrasts, but only to join with the Catholics in that part of the sterner in the recitation of the Rosary.

On their arrival in Boston, they heard Mass on their first Sunday in the Cathedral, and paid their respects to the Most Reverend Archbishop. In the afternoon, Lord Denbigh's command were invited to a special service at Trinity Church, the Protestant Episcopal Cathedral—a very natural courtesy on the part of the Protestant Bishop, as the London Ancient and Honorable, with the exception of their commander, were probably all Anglicans.

What was Lord Denbigh's course? Did he show his "broadmindedness" by taking no thought of religious differences, and participating in the Protestant service? Did he seek reasons which might justify him in being a passive spectator of the service? No. He simply accompanied his command to the door of Trinity church, and there, resigning his charge for the time being, to the officer next in rank, departed to fulfill a social engagement in keeping with the day.

We heard no one accuse this brave soldier and honorable gentleman of narrow mindedness, though we recall a Catholic or two who thought he was over strict. On the contrary, he and his wife edited Catholic and non-Catholic who came into close relation with them by their fervent and open practice of their religion.

Clearly, then it is not a sign of breadth of mind to be unduly liberal in our construction of our religious obligations; nor of aught that is proposed to us by the Church as a matter of faith.—Boston Pilot.

### "ENFANTE DE MARIE."

"Child of Mary." Name of honor. Proud for that kingly crown—God Himself to win that title. From His heavenly throne came down. He the first born Child of Mary. Calls us to His Mother's side. Shares with us His dearest treasure: "Mother, 'twas for these I died."

O immaculate, unfallen, Tarnished by no breath of sin! Yet I dare to call thee "Mother"—Open, Mother, let me in! Thou of Mercy's self art Mother. And thy heart is meek and mild; Open wide thy arms and take me As a mother takes her child.

God forgive these erring Christians Who would spurn the tender name Which with joy, as Christ's own bidding, Mary's loving children claim. "Lo, your Mother!" said he dying: Yet some coldly turn away. Ah! forgive them, sweetest Mother! For they know not what they say.

"Child of Mary." May my feelings, Thoughts, words, deeds and heart's desires All befit a lowly creature Who to such high name aspires. Ne'er shall sin (for sin could only) From my sinless Mother sever. Mary's child till death shall call me, Child of Mary then forever. —Rev. Matthew Russell, S. J.

What are the garden's chief lessons? Surely the first is a lesson of faith. He who so watches his world that the seasons come round in their order will never forget his people and their needs. Winds may blow, storms rave, frost chill, and the sun is marching on, and life ever renews after apparent death. The garden teaches us to believe in the sleepless providence of our God.—The Angelus.



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